1: Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

[ca. 1830]

and became a priest of the gods." Just then a report was brought that Fakailoatonga was dying, and I still gave Ulukalala advice. 797 798

When it was afternoon I told him, "I will go now to the sea, while you get ready your night dance," and he replied,

"All right."

And that night while the dance was being held Fakailoatonga died, and his body was taken to Makave. The next morning Taufaahau called me: "Come Peter, and we will go to the chief's funeral at Makave." And we went. After the funeral of the chief we went to plait baskets for carrying the sand to the grave.

The Vavauans embraced Christianity with great fervor. In 1835, there was an outburst at Haakoka, Vavau; the people, becoming frenzied with religious fervor, ran amuck. Many persons were killed. 797 786 579

Undoubtedly the Tongans of to-day are among the most devout of Christians, having accepted Christianity with a very full faith. The following quotation from a manuscript by Mrs. Rachel Tonga, a devout Methodist, is typical of the faith which they hold. After describing the ancient belief as to the Water of Life called Vaiola, Mrs. Tonga proceeds: "But it is all nonsense. The only healing water is the blood of Jesus. Whoever believes in him will be healed. Whatever may be our sins, if we believe in his blood we will become healed." 795 771

HISTORICAL CONCLUSION

In this conclusion no attempt is made to summarize the contents of this work. The probable periods of Tongan history are set forth below in tabular form. It seems to me that four periods are distinguishable. The first is a pre-dynastic period before the coming to the throne of the dynasty of Tui Tonga, which terminated in 1865. The second period, which I have called the classic period, for during this period Tongan culture developed distinctive features, is further characterized by the expansion of the Tongan dominions. The third period is one marked by the decline and disintegration of the Tui Tonga's power. The fourth period is one of renaissance and European acculturation, with the Tui Kanokupolu supreme. The earlier dates given in the tabulation are only approximate. 175 105

I. Predynastic Period (before 950 A. D.; possibly beginning about 500 A. D.).
   Shell heaps probably the only cultural remains, though these continue to be formed down to our day.
   No legends that can be definitely connected.
   Shadowy reference to displacement of early rulers by Ahoeitu about 950 A. D.

II. Classic Period (950-1450).
   Tui Tonga I (Ahoeitu)—23 (Takalaua).
   Ahoeitu (1): Of divine origin.
   Tuitatui (11): Fijian and Samoan contacts prominent.
   Takalaua (23): Assassinated about 1470.
   Achievements of period: (a) Subjugation of Samoa, etc.; colonies probably established in Ellice, Tikopia, etc. (b) Development, or appearance, of great terraced stone tombs. (c) Trilithon erected.